اِنَّ ۙ هٰذَا الْقُرْاٰنَ يَ ٰٓهِ لِلَّتِ ىۤ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِ ۙنَ الَّذِ ۙيَ يَعْمَلُ ۙوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِ ۙيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 48 – Al-Fath (The Victory)

سُوْرَةُ الْفَتْحِ مَدَنِيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate**)**

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ﴿١﴾

(48-1) (O Prophet), surely We have granted you a clear victory [(1)]

(1) When after the treaty of Hudaibiyah, this good news of the victory was announced, the people wondered as to how the treaty could be called a victory. The Muslims did believe in this divine revelation as true on the basis of their faith, but no one could understand what aspect of the victory it had. On hearing this verse, Umar asked: Is it a victory, O Messenger of Allah? The Prophet (peace be upon him) replied: Yes. (Ibn Jarir) Another companion came before the Prophet (peace be upon him) and he also put the same question; whereupon the Prophet (peace be upon him) replied: By Him in Whose hand is the life of Muhammad, this indeed is a victory. (Musnad Ahmad, Abu Daud). On arriving at Al-Madinah still another person said to his companions: What sort of a victory is it? We were debarred from the House of Allah; our sacrificial camels also could not go to their right places; the Messenger of Allah had to halt at Hudaibiyah, and in consequence of this truce two of our oppressed brothers (Abu Jandal and Abu Basir) were handed over to their oppressors. When this thing reached the Prophet, he said: A very wrong thing has been uttered, it indeed is a great victory. You reached the very home of the polytheists, and they had to persuade you to go back by soliciting you to perform Umrah the following year. They themselves expressed the desire to suspend hostilities and have peace with you, whereas their malice and enmity against you is too well known. Allah has granted you the upper hand over them. Have you forgotten the day when you were fleeing from Uhud and

I was calling you back from behind? Have you forgotten the day when the enemy had descended on us from every side in the battle of the Trench and the hearts were coming up to the throats? (Baihaqi on the authority of Urwah bin Zubair). But not long after this, the truce's being a victory began to become manifest, and everyone realized that the triumph of Islam had begun with the treaty of Hudaibiyah. Almost one and the same thing has been related from Abdullah bin Masud, Jabir bin Abdullah and Bara bin Azib. They are reported to have said: The people look upon the conquest of Makkah as the victory, but we regard the truce of Hudaibiyah as the real victory. (Bukhari, Muslim, Musnad Ahmad, Ibn Jarir).

لِّيَغۡفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنۡ ذَنۡۢبِكَ وَ مَا تَاَخَّرَ وَ يُتِمَّ نِعۡمَتَهٗ عَلَيۡكَ وَ يَهۡدِيَكَ صِرَاطًا مُّسۡتَقِيۡمًا ۙ

(48-2) so that Allah may forgive you your shortcomings, whether earlier or later, [2] and may complete His favors upon you [3] and guide you to the Straight Way, [4]

(2) If the context in which this sentence occurs is kept in view, one will certainly feel that the faults referred to here imply those shortcomings and weaknesses that had remained in the struggle that the Muslims had been making for the success and victory of Islam, under the leadership of the Prophet (peace be upon him), for the past nineteen years or so. These shortcomings are not known to any one because the intellect is absolutely helpless to find out any weakness in that struggle. But according to the highest standards of perfection in the sight of Allah there had remained some such weakness in it because of which the Muslims could not attain a decisive victory so soon over the pagans of Arabia. What Allah means to say is this: If you had carried on your struggle along with those weaknesses, it would have taken you much longer to subdue Arabia, but We have overlooked all those weaknesses and shortcomings and compensated for them only through Our grace, and opened for you at Hudaibiyah the door to victory and conquest which you could not have achieved only by your ordinary endeavors.

Here, this thing also should be understood well that for the weaknesses that might occur and remain in the struggle and endeavor that a group might be making for an object, the leader and guide of the group only is addressed. This does not mean that the weaknesses are the leader's personal weaknesses. Those are, in fact, the weaknesses of the struggle that the group is making as a whole; but the address is made to the leader to tell him that his work suffers from such and such a weakness.

However, as the address is directed to the Prophet (peace be upon him) and declared that Allah has forgiven him all his former and latter faults, the general words also give this meaning that Allah pardoned all the shortcomings (which were the shortcomings in view of his high position) of His Messenger (peace be upon him). That is why when the companions saw that he took extraordinary pains over his worship, they would say: Why do you subject yourself to such hardships when all your former and latter errors and shortcomings have been pardoned? the Prophet (peace be upon him) would reply: Should I not behave as a grateful servant? (Ahmad, Bukhari, Muslim, Abu Daud).

(3) "Perfection His favor" implies that the Muslims should become free to live their lives in accordance with Islamic civilization, Islamic law and commandments, secure from every fear, every resistance and every external interference, and they should also be blessed with the power that they may uphold Allah's Word throughout the world. Dominance of disbelief and wickedness which may be a hindrance in the way of Allah's worship and an obstacle in the struggle in propagating Allah's Word, is the greatest calamity for the believers. The Quran calls it fitnah (mischief). Delivered and freed from this calamity when they are able to achieve an abode of Islam (darul-Islam) in which the divine religion is enforced in its entirety, and along with that they are also provided with the means and resources by which they may establish faith and righteousness on Allah's earth in place of disbelief and wickedness, this would be the perfection of Allah's blessing on them. As this blessing was achieved by the Muslims only through the Prophet (peace be upon him), Allah

addressed only him and said: We willed to complete Our blessing on you; therefore we have granted this victory to you.

(4) "The straight path", the way to conquest and success. In other words, it implies that by causing the treaty to be concluded at Hudaibiyah, Allah paved the way for and inspired the Prophet (peace be upon him) with the plan by which he could subdue all the forces that were resisting Islam.

وَّ يَ نۡصُرَكَ اللّٰ ہُ نَ صۡرًا عَزِ يۡزًا ۙ﴿۳﴾

(48-3) and that Allah may bestow upon you a mighty help. (5)

(5) Another translation can be: "Bestow on you an unprecedented victory," for the word aziz in the original may mean mighty as well as unprecedented and unparalleled. According to the first meaning, the sentence means: By means of this treaty Allah has helped you in a way as to make your enemies helpless; and according to the second, it means: Seldom has this novel method ever been adopted to help somebody, that a thing which apparently is a mere peace treaty, and that too a treaty concluded from a weak position, would turn into a decisive victory.

هُوَ الَّذِیۡۤ اَنۡزَلَ السَّکِیۡنَۃَ فِیۡ قُلُوۡبِ الۡمُؤۡمِنِیۡنَ لِیَزۡدَادُوۡۤا اِیۡمَانًا مَّعَ اِیۡمَانِہِمۡ ؕ وَ لِلّٰہِ جُنُوۡدُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ وَ کَانَ اللّٰہُ عَلِیۡمًا حَکِیۡمًا ۙ﴿۴﴾

(48-4) He it is Who bestowed inner peace on the hearts of the believers (6) so that they may grow yet more firm in their faith. (7) To Allah belong the legions of the heavens and the earth; Allah is All-Knowing, Most Wise. (8)

(6) Sakinat in Arabic is calmness and tranquility and peace of mind. Here Allah calls its being sent into the hearts of the believers an important factor in the victory that Islam and the Muslims achieved at Hudaibiyah. From a study of the conditions of the time, one comes to know what kind of a Sakinat it was that was sent down into the hearts of the Muslims during that period and how it became a source of victory. If at the time when the

Prophet (peace be upon him) expressed his intention to go for Umrah to Makkah, the Muslims had become terror-stricken and started behaving like the hypocrites as if they were going into the very jaws of death, or if at the time when they heard the news on the way that the disbelieving Quraish were coming out in great strength to fight them, they had been alarmed as to how they would face the enemy un-armed, and thus become panic-stricken, obviously no benefits would have resulted from Hudaibiyah at all. Then, if at the time when at Hudaibiyah the disbelievers had stopped the Muslims from going any further, and when they had tried to provoke them by launching against them repeated sudden attacks, and when the rumor of Uthman's martyrdom had spread, and when Abu Jandal had appeared on the scene as the very image of oppression and persecution, the Muslims had actually become provoked and broken the discipline that the Prophet (peace be upon him) had instilled in them, the result would have been disastrous. Above all, if at the time when the Prophet (peace be upon him) was going to conclude the treaty on the conditions which were unacceptable to the entire party of the Muslims, the Muslims had happened to disobey him, the great victory of Hudaibiyah would have turned into a humiliating defeat. Thus, it was all because of Allah's bounty that on all these critical moments the Muslims were blessed with full peace of mind with regard to the leadership and guidance of the Prophet (peace be upon him), the truth of Islam and the truthfulness of their mission. This is why they decided with a cool mind that they would face and accept whatever hardships they would encounter in the way of Allah. That is why they remained safe from fear, confusion, provocation and despair; that is why perfect discipline continues to prevail in the camp; and that is why, in spite of being deeply grieved at the conditions of peace, they submitted to the decision taken by the Prophet (peace be upon him). This was the sakinat that Allah had sent down into the hearts of the Muslims, and it was all because of this that the dangerous step of undertaking a journey for performing Umrah became the prelude to a unique victory.

(7) That is, one faith they already had before they set out on this expedition; they attained the additional faith when they

remained steadfast on the way of sincerity, piety and obedience in every trial that they faced in connection with the expedition. This verse is one of those verses which show that faith is not a static state which is incapable of growth, but it develops as well as decays and deteriorates. After embracing Islam till death the believer at every step in his life continues to be confronted with such tests and trials in which he has to take a decision whether in following the divine religion he is prepared to sacrifice his life, his wealth, his sentiments, desires, time, comforts and interests or not. If at the time of every such trial, he adopts the way of sacrifice, his faith progresses and develops, and if he turns away, his faith decays and deteriorates till a time may also come when the initial state of the faith with which he had entered Islam is even endangered to be lost and destroyed. (For further explanation. see(E.N.2 of Surah Al- Anfal)and (E.N. 38 of Surah Al-Ahzab).

(8) It means this: Allah has such hosts by which He can destroy and exterminate the disbelievers completely whenever He wills, but He has deliberately and by wisdom only placed this responsibility on the believers that they should enter a conflict with the disbelievers and struggle to make the religion of Allah prevail and prosper in the world. In this way alone does a door to the enhancement of their ranks and successes in the Hereafter open as is being indicated in the following verse.

لِّيُدۡخِلَ الۡمُؤۡمِنِيۡنَ وَالۡمُؤۡمِنٰتِ جَنّٰتٍ تَجۡرِىۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ
خٰلِدِيۡنَ فِيۡهَا وَيُكَفِّرَ عَنۡهُمۡ سَيِّاٰتِهِمۡ ؕ وَكَانَ ذٰلِكَ عِنۡدَ اللّٰهِ فَوۡزًا عَظِيۡمًا ۙ﴿۵﴾

(48-5) (He did this) to admit the believers, both men and women, (9) to Gardens beneath which rivers flow, wherein they shall abide, and to efface their evil deeds from them. (10) That, in Allah's sight, is the supreme triumph.

(9) In the Quran generally mention of the rewards for the believers is made collectively and separate mention is not made of the rewards for the men and the women. But here, since the general mention of giving the rewards could cause the doubt that this reward may perhaps be only meant for the men. Allah has made a separate mention of the believing women, saying that

they too would be equal partners in this reward with the believing men. The reason is obvious. Those God-fearing women who encouraged their husbands, sons, brothers and fathers to proceed on the dangerous journey instead of stopping them from it and discouraging them by crying and wailing, who looked after their houses, their properties, their honor and children in their absence faithfully, who did not even feel the alarm lest at the sudden departure of 1,400 of the companions the disbelievers and hypocrites of the surrounding areas would attack the city, should certainly have become equal partners with their men in the reward of jihad although they stayed behind in their homes.

(10) That is, that He may pardon whatever errors they might have committed because of human weaknesses, remove every trace and mark of the errors from them before admitting them into Paradise so that they may enter Paradise absolutely free from every evil that may cause them embarrassment.

وَّ يُعَذِّبَ الْمُنٰفِقِيْنَ وَ الْمُنٰفِقٰتِ وَ الْمُشْرِكِيْنَ وَ الْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۚ وَ غَضِبَ اللّٰهُ عَلَيْهِمْ وَ لَعَنَهُمْ وَ اَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَ سَآءَتْ مَصِيْرًا ۝۶

(48-6) (He also did this) to chastise the hypocrites, both men and women, and those who associate others in His Divinity, both men and women, and who harbor evil thoughts about Allah. (11) They shall be afflicted with misfortune, (12) Allah is wroth with them. He has laid His curse upon them and has prepared for them Hell. What an evil end!

(11) The hypocrites living in the suburbs of Al-Madinah were thinking, as has been stated in (Verse 12) below, that the Prophet (peace be upon him) and his companions would not return alive from that journey. As for the polytheists of Makkah and their pagan companions, they were thinking that they had successfully put to rout the Prophet (peace be upon him) and his companions by preventing them from performing Umrah. In fact, whatever these two groups had thought, they had this misunderstanding about Allah that He would not help His Messenger (peace be upon

him). And in the conflict between the truth and falsehood, He would allow falsehood to defeat and frustrate the truth.

(12) That is, they were encompassed by the same evil fate which they wanted to avoid and against which they had devised all those plans, and their same plans caused the evil fate to be hastened.

وَ لِلّٰ ِ جُنُ ۡ دُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ وَ کَانَ اللّٰ ُ عَزِیۡزًا حَکِیۡمًا ۝۷

(48-7) To Allah belong the legions of the heavens and the earth. Allah is Most Mighty, Most Wise. (13)

(13) Here the theme of (verse 4) has been reiterated for another object. There, the object was to state that Allah, instead of employing His supernatural hosts to fight the disbelievers, had employed the believers for it only because He willed to favor them. Here, the theme has been repeated to say that in order to punish the one whom Allah wills to punish He can employ whichever of His countless hosts He likes for the purpose; no one has the power to avert His punishment by his own plans.

اِنَّاۤ اَرۡسَلۡنٰکَ شَاہِدًا وَّ مُبَشِّرًا وَّ نَذِیۡرًا ۝۸

(48-8) (O Prophet), We have sent you forth as a witness,[14] as a bearer of good news, and as a warner (15)

(14) Shah Waliyullah has translated shahid as a bearer of witness to the truth, and other translators translate it as a bearer of the witness. The word shahadat comprehends both these meanings. For explanation, see (E.N. 82 of Surah Al-Ahzab).

(15) For explanation, see (E.N. 33 of Surah Al-Ahzab).

لِّتُؤۡمِنُوۡا بِاللّٰ ِ وَ رَسُوۡلِہٖ وَ تُعَزِّرُوۡہُ وَ تُوَقِّرُوۡہُ ؕ وَ تُسَبِّحُوۡہُ بُکۡرَۃً وَّ اَصِیۡلًا ۝۹

(48-9) so that (all of) you may all believe in Allah and His Messenger, and support him, and revere him, and celebrate Allah's glory, morning and evening. [16]

(16) According to some commentators the verse means: “And help the Messenger, and honor him, and glorify Allah morning and evening”, and according to others: “And help Allah, and honor Him and glorify Him morning and evening.”

Glorifying Allah morning and evening does not mean glorifying Him only in the morning and the evening but at all times. It is just like saying about something that it is well-known in the east and the west when one actually means to say that it is well-known everywhere in the world.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

(48-10) Those who swore fealty to you, (O Prophet), [17] in fact swore fealty to Allah. The Hand of Allah is above their hands. [18] So whoever breaks his covenant breaks it to his own hurt; and whoever fulfils the covenant that he made with Allah, [19] He will bestow on him a great reward.

(17) The reference is to the pledge that the Prophet (peace be upon him) took from his companions at Hudaibiyah at the rumor that Uthman had been killed at Makkah. According to some traditions it was a pledge unto death, and according to others it was an undertaking that they would not turn away from the battlefield. The first thing has been reported from Salamah bin Akwa and the second from Ibn Umar, Jabir bin Abdullah and Maqil bin Yasar. The purport of both is the same. The companions had pledged allegiance on the Prophet’s (peace be upon him) hand with the express object that if the news of Uthman’s martyrdom proved to be true, they would settle the matter with the Quraish there and then even if they were cut to pieces in the clash. As on this occasion it was not yet certain whether Uthman actually had been killed or was still living, the Prophet (peace be upon him) placed one of his own hands on the other and pledged allegiance

on his behalf, and thus bestowed a unique honor on Uthman in that he made Uthman a partner in the pledge by making his own sacred hand represent the hand of Uthman. The Prophet's (peace be upon him) taking the pledge of allegiance on his behalf necessarily meant that he had full confidence that if Uthman had been present he would certainly have pledged the allegiance.

(18) That is, the hand on which the Muslims were swearing allegiance was not the hand of the Prophet's (peace be upon him) person but of Allah's representative, and this allegiance was in fact being sworn to Allah through His Messenger.

(19) Here, instead of alaih-illah the words used in the original are alaih-ullah, which is a departure from the general rule of Arabic. Allama Alusi has given two reasons for the unusual use of the vowel points here. First, the object on this special occasion is to express the great glory, eminence and majesty of the Being to Whom the pledge was being sworn for which alaih-u is more appropriate than alaih-i; second, the ha in alaih-i actually represents vowel, therefore, adhering here to the vowel points of the original goes well with the theme of the allegiance.

سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَآ اَمْوَالُنَا وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ۭ قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْـــًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ۭ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۱۱

(48-11) (O Prophet), the Bedouins who were left behind say to you: (20) "We were occupied with our goods and families. So ask forgiveness for us." They say with their tongues what is not in their hearts. (21) Say to them: "Who can be of any avail to you against Allah if He should intend to cause you any harm or confer upon you any benefit?" Allah is well aware of all that you do. (22)

(20) This refers to the people living in the suburbs of Al-Madinah whom the Prophet (peace be upon him) had invited to accompany him in his march out for Umrah, but they had not left their homes in spite of their claim to faith just because they were afraid of death. Traditions show that these were the people of the tribes of Aslam, Muzainah, Juhainah, Ghifar, Ashja, Dil and others.

(21) This has two meanings:

(1) That after your returning to Madinah the excuse that these people will present for not going out with you, would only be a lame excuse, because they know in their hearts why they had stayed behind.

(2) That their imploring the Messenger (peace be upon him) of Allah for a prayer of forgiveness would only be an empty word of mouth, for in fact, they are neither feeling remorse for their failure to accompany you, nor have they any feeling that they committed a sin by not going out with the Messenger (peace be upon him), nor are they seeking forgiveness sincerely.

As for themselves they think that they did a wise thing by not going on the dangerous journey; had they any desire for Allah and His forgiveness, they would not have stayed behind at home.

(22) That is, Allah's decision will be on the basis of the knowledge that He has about the reality of your actions. If your actions deserve the punishment and I pray for your forgiveness, my prayer will not save you from Allah's punishment. And if your actions do not deserve the punishment, and I do not pray for your forgiveness, my failure to pray will not do any harm to you. Everything is in Allah's control, not mine, and no one's empty words can deceive Him. Therefore, even if I accept as true what you say and then also pray for your forgiveness on its basis, it will be vain and without result.

لَن يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ السَّوْءِ وَكُنتُمْ قَوْمًا بُورًا ﴿١٢﴾

(48-12) (But the truth is not what you say.) You had imagined that the Messenger and the believers would never return to their families, and this notion was embellished in your hearts. (23) You harbored an evil thought, and you are an immensely evil people." (24)

(23) That is, you were delighted to think that you had saved yourselves from the danger into which the Messenger (peace be upon him) and his believing supporters were going. You thought you had done so by dint of your great wisdom; and you also did not feel any compunction in rejoicing at the thought that the Messenger (peace be upon him) and the believers would not return alive from their expedition. You did not feel uneasy in spite of your claim to the faith but were pleased to think that you did not put yourselves in the danger by accompanying the Messenger (peace be upon him).

(24) The word ba-ir (pl. bur in the original) has two meanings:

(1) A sinful, perverted and evil-minded person who is incapable of doing anything good.

(2) One who is doomed to an evil end and is following the path of destruction.

وَ مَنۡ لَّمۡ يُؤۡمِنۡۢ بِاللّٰهِ وَ رَسُوۡلِهٖ فَاِنَّاۤ اَعۡتَدۡنَا لِلۡكٰفِرِيۡنَ سَعِيۡرًا ﴿۱۳﴾

(48-13) As for those who do not believe in Allah and His Messenger, for such unbelievers We have prepared a Blazing Fire. (25)

(25) Here, Allah in clear words is declaring all such people disbelievers and devoid of the faith, who are not sincere with regard to Allah and His religion, who shirk endangering their interests, their lives and wealth for the sake of Allah’s religion when the time comes of their trial and test. But one should remember that this is not the sort of disbelief on the basis of which somebody in the world may be regarded as excommunicated from Islam, but this is the disbelief because of which he will be declared a disbeliever in the Hereafter. The reason is that the Prophet (peace be upon him) even after the revelation of this verse did not regard as outside Islam those people in respect of whom it was sent down, nor treated them like the disbelievers.

وَ لِلّٰهِ مُلۡكُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ يَغۡفِرُ لِمَنۡ يَّشَآءُ وَ يُعَذِّبُ مَنۡ يَّشَآءُ ؕ وَ كَانَ اللّٰهُ غَفُوۡرًا رَّحِيۡمًا ﴿۱۴﴾

(48-14) To Allah belongs the kingdom of the heavens and the earth. He forgives whom He pleases and chastises whom He pleases. He is Most Forgiving, Most Compassionate. (26)

(26) The mention of Allah's being All-Forgiving and All- Merciful, after the foregoing warning, contains in it a subtle aspect of admonition. It means this: Even now if you give up your insincere attitude and way of life and adopt sincerity, you will find Allah All-Forgiving and All- Merciful. He will forgive you your previous shortcomings and will treat you according to the quality of your sincerity in the future.

سَيَقُوۡلُ الۡمُخَلَّفُوۡنَ اِذَا انۡطَلَقۡتُمۡ اِلٰى مَغَانِمَ لِتَاۡخُذُوۡهَا ذَرُوۡنَا نَتَّبِعۡكُمۡ ۚ يُرِيۡدُوۡنَ اَنۡ يُّبَدِّلُوۡا كَلٰمَ اللّٰهِ ؕ قُلۡ لَّنۡ تَتَّبِعُوۡنَا كَذٰلِكُمۡ قَالَ اللّٰهُ مِنۡ قَبۡلُ ۚ فَسَيَقُوۡلُوۡنَ بَلۡ تَحۡسُدُوۡنَنَا ؕ بَلۡ كَانُوۡا لَا يَفۡقَهُوۡنَ اِلَّا قَلِيۡلًا ﴿۱۵﴾

(48-15) When you press forth for the spoils, those who were left behind will say: "Let us accompany you." (27) They want to change the command of Allah. (28) Say to them (in clear words): "You shall not accompany us. Thus has Allah already said." (29) Then they will say: "Nay; but you are jealous of us." The truth is that they understand little.

(27) That is, the time is approaching when these very people who were shirking accompanying you on the dangerous journey, would see you going on an expedition in which there would be the possibility of attaining easy victory and much booty. Then they would come running and request you to take them also along. Such a time came just three months after the truce of Hudaibiyah, when the Prophet (peace be upon him) marched to Khaiber and took it easily. At that time everyone could see that after the truce with the Quraish not only Khaiber but the Jewish settlements of Taima, Fadak, Wadi-al-Qura and also others from northern Arabia would not be able to withstand the might of the Muslims and would easily fall to the Islamic State. Therefore, Allah in these

verses forewarned the Prophet (peace be upon him) that the opportunists of the suburbs of Al-Madinah would come up to take part in and receive their share when they would see easy victories being attained, and that he should tell them plainly: You will never be allowed to take part in these, because only those who had gone forth to offer their lives in the conflict at Hudaibiyah regardless of every danger would be entitled to them.

(28) Allah's Word implies the decree that only those people would be allowed to accompany the Prophet (peace be upon him) in the expedition to Khaiber, who had taken part in the expedition to Hudaibiyah and sworn the pledge there, for Allah has reserved the spoils of Khaiber exclusively for them, as has been stated clearly in verse 18 below.

(29) The words "Thus did Allah say before" caused the people the misunderstanding that this refers to some other command bearing upon the same subject that might have been sent down before this verse, and since no such command is found in this Surah before this verse, they started looking for it at other places in the Quran till they found (Verse 84 of Surah At-Taubah), in which this very subject has been dealt with for another occasion. But that verse, in fact, does not apply to this, for it was sent down in connection with the Battle of Tabuk, and its period of revelation is three years after the period of revelation of Surah Al-Fatah. The fact of the matter is that this verse refers to(Verses 18-19) of this Surah itself, and Allah's already having said this does not mean its having been said before this verse but its having been said to the laggards before this conversation. This conversation with the laggards about which advance instructions are being given to the Prophet (peace be upon him) was to take place at the time of the expedition to Khaiber, and this whole Surah, including (Verses 18-19), had been sent down three months earlier on return from Hudaibiyah on the way. A careful study of the context shows that Allah here is giving this instruction to His Messenger: When after your return at Al-Madinah the laggards come to you with their excuses, you should give them this reply, and when they express their desire to accompany you in the expedition to Khaiber, you should tell them this.

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَاِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۝١٦

(48-16) Say to the bedouins who were left behind: "You will be called against those who possess great might and be asked to fight against them unless they surrender. (30) If you obey (the command to fight), Allah will bestow upon you a goodly reward. But if you turn away, as you turned away before, He shall inflict upon you a grievous chastisement."

(30) The words au-yuslimuna in the original can have two meanings and both are implied: (1) That they should accept Islam. (2) That they should submit to the Islamic rule.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ۭ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ۝١٧

(48-17) There is no blame on the blind, nor on the lame, nor on the sick (if they do not go forth to fight). (31) Allah will admit those who obey Allah and His Messenger to the Gardens beneath which rivers flow and will inflict a grievous chastisement on those who turn away.

(31) That is, the one who has a genuine excuse for not joining jihad is not accountable, but if the able-bodied, strong people make excuses for not joining it, they cannot be regarded as sincere with regard to Allah and His religion, and they cannot be given the opportunity to take advantage of the gains as members of the Muslim community, but when time comes for making sacrifices for Islam, they should lag behind and seek the safety of their lives and properties.

Here, one should know that two kinds of the people have been exempted from jihad duty by the Shariah:

(1) Those who are not physically fit for jihad, e.g. young boys, women, the insane, the blind and such patients as

cannot perform military duties, and such disabled people as cannot take part in war.

(2) Those for whom it may be difficult to join jihad for other sound reasons, e.g. the slaves, or those persons who may be ready for jihad but may not afford weapons of war and other necessary equipment, or such debtors who may have to pay their debts at the earliest opportunity and the creditors may not be willing to allow them more time, or such people whose parents (or a parent) might be alive, who stand in need of the children's help.

In this regard, it should also be known that the children should not join jihad without the permission of their parents if they are Muslims, but if they (the parents) are non-Muslims, it is not permissible for a person to stay away from jihad in case they refuse permission.

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ١٨

(48-18) Allah was much pleased with the believers when they swore fealty to you under the tree. (32) He knew what was in their hearts. So He bestowed inner peace upon them (33) and rewarded them with a victory near at hand

(32) Here again the pledge taken from the companions at Hudaibiyah has been mentioned. This is called Baiat Ridwan. For, Allah in this verse has given the good news that he became well pleased with those who on this dangerous occasion did not show the least hesitation in offering their lives for the cause of Islam and gave an express proof of their being true in their faith by taking the pledge on the hand of the Prophet (peace be upon him). The Muslims at this time were equipped only with a sword each, numbered only 1,400, were unprepared for warfare, but were donning the pilgrim garments, were away from their military headquarters (Al-Madinah), while the enemy's stronghold (Makkah) where from it could get any kind of help was just 13 miles off. Had these people been lacking in their sincerity of Allah and His Messenger (peace be upon him) and His religion in any degree, they would have abandoned the Messenger (peace be upon him) on this extremely dangerous occasion, and Islam would

have been vanquished forever. Apart from their own sincerity there was no external pressure under which they might have been compelled to take the pledge. Their becoming ready at that time to fight in the cause of Allah's religion regardless of the dangers, is a clear proof that they were true and sincere in their faith and loyal to the cause of Allah and His Messenger (peace be upon him) in the highest degree. That is why Allah honored them with this certificate of His good pleasure. Now if someone becomes angry with them after they have been honored with this certificate of Allah's good pleasure, or slanders and vilifies them, his enmity is with Allah, not with them. Those who say that at that time when Allah honored them with this certificate of His good pleasure, they were sincere, but afterwards they became disloyal to Allah and His Messenger (peace be upon him), perhaps harbor a mistrust about Allah that while sending down this verse He was unaware of their future; therefore, He awarded them this warrant only in view of their state at that time, and probably due to the same unawareness inscribed this verse in His Holy Book as well so that afterwards also, when those people have turned disloyal, the world should continue reading this verse about them and praising the knowledge of the unseen of that Allah Who, God forbid, had granted these faithless and disloyal people the warrant of His good pleasure.

About the tree under which this pledge was taken, a tradition by Ibn Umar's slave Nafi has generally been related, saying that the people had started visiting it and offering prayers by it, so that when Umar came to know of it, he rebuked and warned the people and ordered it to be cut down. (Tabaqat Ibn Saad, vol. II, p. l00). But there are several other traditions which contradict it. A tradition from Nafi himself has been reported in Tabaqat of Ibn Saad to the effect that many years after the Baiat Ridwan the companions looked for the tree but they could not recognize it and differed as to which tree it was. (p. 106). The second tradition has been reported in Bukhari, Muslim, and Tabaqat on the authority of Saeed bin alMusayyab. He says that his father was one of those who had participated in the Baiat Ridwan. He told him that when they had gone for Umrah al-Qada the following year, they had forgotten the tree, and they could not locate it

even after looking for it. The third tradition is from Ibn Jarir. He says that when Umar, during his caliphate, passed by Hudaibiyah, he inquired about the tree under which the pledge had been sworn. Someone pointed to one tree and another one to another tree. At this Umar told the people to forget it as there was no real need to bother about it.

(33) Here, sakinat means that state of the heart on whose strength a man throws himself into dangers with complete calm and peace of mind for the sake of a great objective and resolves without fear and consternation to undertake it regardless of the consequences.

وَّ مَغَانِمَ كَثِيۡرَةً يَّاۡخُذُوۡنَهَا ؕ وَ كَانَ اللّٰهُ عَزِيۡزًا حَكِيۡمًا ﴿۱۹﴾

(48-19) and with abundant spoils which they shall acquire. (34) Allah is Most Mighty, Most Wise.

(34) The reference is to the conquest of Khaiber and its rich spoils and this verse expressly points out that Allah had reserved this reward only for those people who had taken part in the Baiat Ridwan; apart from them no one else was entitled to take part in the victory and have a share in the spoils. That is why when the Prophet (peace be upon him) marched out to attack Khaiber in Safar, A.H. 7, he took only those people with him. No doubt afterwards, he gave some of the spoils of Khaiber to those emigrants also who returned from Habash and to some companions from the Dus and Ashar tribes as well, but this was given either from Khums (one fifth of the spoils of war given into the public treasury), or with the approval of the companions who had taken the pledge of Ridwan; no one else was given any share of it.

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيۡرَةً تَاۡخُذُوۡنَهَا فَعَجَّلَ لَكُمۡ هٰذِهٖ وَ كَفَّ اَيۡدِىَ النَّاسِ عَنۡكُمۡ وَ لِتَكُوۡنَ اٰيَةً لِّلۡمُؤۡمِنِيۡنَ وَ يَهۡدِيَكُمۡ صِرَاطًا مُّسۡتَقِيۡمًا ﴿۲۰﴾

(48-20) Allah has promised you abundant spoils which you shall acquire. (35) He has instantly granted you this (victory) (36) and has restrained the hands of people from you

(37) that it may be a Sign for the believers (38) and He may guide you to a Straight Way. (39)

(35) This refers to the other victories that the Muslim achieved successively after Khaiber.

(36) This implies the treaty of Hudaibiyah which has been described as a manifest victory in the beginning of the Surah.

(37) That is, He restrained the disbelieving Quraish from attacking you at Hudaibiyah although from all appearances they were in a much better position and yours was a much weaker side militarily. Furthermore, it also implies that no enemy power could muster courage to attack Al-Madinah in those days, whereas after the departure of 1,400 soldiers the Al-Madinah front had become very weak, and the Jews, the polytheists and hypocrites could take advantage of the situation.

(38) Sign of this as to how Allah helps the one who remains steadfast on obedience to Allah and His Messenger and comes out to support and defend the truth and righteousness with his trust and faith in Allah.

(39) To a straight path: To the path of greater insight and faith so that you may remain steadfast on obedience to Allah and His Messenger (peace be upon him) in the future and may go on marching on the way of truth with trust in Allah, and may learn this lesson from these experiences that the believer should take practical steps to do whatever is demanded by Allah’s religion with his trust in Him, and should not overestimate either his own strength or the strength of the unbelievers.

وَّ اُ خۡرٰی لَمۡ تَ قۡدِرُوۡا عَلَیۡہَا ؕ قَدۡ اَحَاطَ اللّٰہُ بِہَا ؕ وَ کَانَ اللّٰہُ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرًا ﴿۲۱﴾

(48-21) He also promises you other spoils which you have not yet taken, but Allah has encompassed them. (40) Allah has power over everything.

(40) Most probably this is a reference to the conquest of Makkah. The same is the opinion of Qatadah and Ibn Jarir. It seems to mean this: Though Makkah has not yet fallen to you, Allah has encircled it, and as a result of this victory at Hudaibiyah, it will also fall to you.

وَ لَ وۡ قٰتَلَكُمُ الَّذِ ۡ نَ كَفَرُ ا لَوَلَّوُا ا ۡ لۡ بَارَ ثُمَّ لَا يَجِدُ نَ وَلِيًّا وَّ لَا نَصِيۡرًا ۲۲

(48-22) Had the unbelievers fought against you at that time, they would have turned their backs (in flight), and would have found none to protect or help them. (41)

(41) That is, Allah did not prevent fighting at Hudaibiyah because there was a possibility of your being defeated there, but there were other reasons for it, which are being stated in the following verses. Had that factor not been there and Allah had allowed the war to take place, the disbelievers would surely have been routed and Makkah would have fallen to you at that very time.

سُنَّةَ اللّٰهِ الَّتِ ۡ قَدۡ خَلَ ۡ مِنۡ قَبۡلُ ۚ وَ لَ تَجِدَ لِسُنَّةِ اللّٰهِ تَبۡدِيۡلًا ۲۳

(48-23) Such is Allah's Way that has come down from the past. (42) Never shall you find any change in the Way of Allah.

(42) Here, “the way of Allah” means: Allah disgraces the disbelievers who fight His Messenger (peace be upon him) and helps him.

وَ هُوَ الَّذِ ۡ كَفَّ اَيۡدِيَهُمۡ عَنۡكُمۡ وَ اَيۡدِيَكُمۡ عَنۡهُمۡ بِبَطۡنِ مَكَّةَ مِنۡۢ بَعۡدِ اَنۡ اَظۡفَرَكُمۡ عَلَيۡهِمۡ ؕ وَ كَانَ اللّٰهُ بِمَا تَعۡمَلُوۡنَ بَصِيۡرًا ۲۴

(48-24) He it is Who restrained their hands from you, and your hands from them in the valley of Makkah, even though He had made you victorious against them. Allah was watching all that you did.

هُمُ الَّذِيْنَ كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوْفًا
اَنْ يَّبْلُغَ مَحِلَّهٗ ۭ وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَاۗءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَــــُٔوْهُمْ فَتُصِيْبَكُمْ
مِّنْهُمْ مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ يَّشَاۗءُ ۚ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا
مِنْهُمْ عَذَابًا اَلِيْمًا ۲۵

(48-25) They are the ones who disbelieved and barred you from the Inviolable Mosque and prevented the animals you had designated for sacrifice from reaching the place of their offering. (43) If it had not been for the believing men and believing women (who lived in Makkah and) whom you did not know, and had there not been the fear that you might trample on them and unwittingly incur blame on their account, (then fighting would not have been put to a stop. It was stopped so that) Allah may admit to His Mercy whomsoever He pleases. Had those believers been separated from the rest, We would certainly have inflicted a grievous chastisement on those of them [i.e. the Makkans) who disbelieved. (44)

(43) That is, Allah was seeing the sincerity and the selfless devotion with which you had become ready to lay down your lives in the cause of the true faith and were obeying the Prophet (peace be upon him) without asking any question. Allah was also seeing that the disbelievers were being unfair. The demand of this situation was that they should have been punished there and then through you, but in spite of that, Allah restrained your hands from them and their hands from you.

(44) This was the reason why Allah did not allow fighting to take place at Hudaibiyah. This has two aspects:

That at that time there were quite a number of the Muslim men and women living in Makkah, who were either hiding their faith, or were being persecuted because of their faith as they had no means to emigrate. Had there been fighting and the Muslims had pushed back the disbelievers and entered Makkah, these Muslims would also have been killed in ignorance along with the disbelievers. This would not only have grieved the Muslims but the Arab polytheists also would have gotten an opportunity to say that the Muslims did not even spare their own brethren in faith

during wartime. Therefore, Allah took pity on the helpless Muslims and averted the war in order to save the companions from grief and infamy. The other aspect of the expedience was that Allah did not will that Makkah should fall to the Muslims as a result of the defeat of the Quraish after a bloody clash but He willed that they should be encircled from all sides so that within two years or so they should become absolutely helpless and subdued without offering any resistance, and then the whole tribe should accept Islam and enter Allah's mercy as it actually happened on the conquest of Makkah.

Here the juristic dispute has arisen that if during a war between the Muslims and the disbelievers, the disbelievers should bring out some Muslim men and women, children and old men, in their possession and put them in the forefront as a shield for themselves, or if there is some Muslim population also in the non-Muslim city under attack by the Muslim forces, or if on a warship of the disbelievers, which is within gunfire, the disbelievers have also taken some Muslims on board, can the Muslim army open fire on it? In answer to it the rulings given by different jurists are as follows:
Imam Malik says that in such a case fire should not be opened, and for this he cites this very verse as an argument. He contends that Allah prevented the war at Hudaibiyah only in order to save the Muslims. (Ibn al-Arabi, Ahkam al Quran). But this in fact is a weak argument. There is no word in the verse which may support the view that launching an attack on the enemy in this case is unlawful and forbidden. At the most what one can say on the basis of this verse is that the launching of an attack in such a case should be avoided in order to save the Muslims, provided that it does not put the disbelievers in an advantageous position against the Muslims militarily, or does not diminish the Muslims' chances of gaining an upper hand in the conflict.

Imam Abu Hanifah, Imam Abu Yusuf, Imam Zufar and Imam Muhammad say that it is lawful to open fire in such a case; so much so that even if the disbelievers use the children of the Muslims as a shield by putting them in the forefront, there is no harm in shooting at them, and it is not obligatory for the Muslims

to expiate and pay any blood money for the Muslims thus killed, (Al-Jassas, Ahkam al- Quran; Imam Muhammad, Kitab as-Siyar).

Imam Sufyan Thauri also in this case regards opening of the fire as lawful, but he says that although the Muslims will not pay the blood-money of the Muslims thus killed, it is obligatory for them to expiate the sin. (Al-Jassas, Ahkam al-Quran).

Imam Auzai and Laith bin Saad say that if the disbelievers use the Muslims as a shield, fire should not be opened on them. Likewise, if it is known that in their warship our own prisoners also are on board, it should not be sunk. But if we attack a city of theirs and we know that there are also Muslims in the city, it is lawful to open fire on the city, for it is not certain that our shells will only hit the Muslims, and if a Muslim becomes a victim of this shelling, it will not be willful murder of a Muslim but an inadvertent accident. (Al-Jassas, Ahkam al-Quran).

Imam Shafei holds the view that in such a case if it is not inevitable to open fire. It is better to try to save the Muslims from destruction; although it is not unlawful to open fire in this case, it is undesirable. But if it is really necessary and it is feared that in case fire is not opened it will put the disbelievers in a better position militarily against the Muslims, it is lawful to resort to shelling, but even then every effort should be made to save the Muslims as far as possible. Furthermore, Imam Shafei also says that if during a conflict the disbelievers put a Muslim in front as a shield and a Muslim kills him, there can be two possible alternatives: either the killer knew that the murdered person was a Muslim, or he did not know that he was a Muslim. In the first case, he will be under obligation to pay compensation for manslaughter as well as do expiation; in the second case he will only do expiation. (Mughni al-Muhtaj).

اِ ذ جَعَلَ الَّذِ ۡ نَ كَفَرُ ۡ ا فِ ۡ ي قُلُ ۡ وبِ ۡ هِ ۡ مُ الۡحَمِيَّةَ حَمِيَّةَ الۡجَاهِلِيَّةِ فَاَنۡزَلَ اللّٰهُ سَكِيۡنَتَهٗ عَلٰى رَسُ ۡ ولِهٖ وَ عَلَى الۡمُ ۡ ؤۡمِنِ ۡ ينَ وَ اَلۡزَمَهُمۡ كَلِمَةَ التَّقۡوٰى وَ كَانُ ۡ وۡا اَحَقَّ بِهَا وَ اَهۡلَهَا ؕ وَ كَانَ اللّٰهُ بِكُلِّ شَ ۡ ءٍ عَلِيۡمًا ۚ ٢٦

(48-26) (This is why) when the unbelievers set in their hearts a fierce bigotry the bigotry of ignorance [45] Allah bestowed inner peace upon His Messenger and upon the believers [46] and made the word of piety binding on them. They were more deserving and worthier thereof. Allah has knowledge of everything.

(45) The words hamiyyat al-jahiliyyah mean that a man should willfully do something unworthy and improper only for the sake of his honor and prestige. The disbelievers of Makkah themselves acknowledged and admitted that everybody had a right to visit the Kabah for performing Hajj and Umrah, and that they had no right to stop anyone from this duty. This was an ancient admitted law of Arabia. But in spite of knowing that they were absolutely in the wrong and the Muslims in the right. They prevented the Muslims from performing Umrah only for the sake of their prestige. The righteous, even among the polytheists, were also saying that preventing the people, who had come in the pilgrim garbs along with sacrificial camels, from performing pilgrimage was an improper act. Yet the Quraish leaders persisted in their resistance only with the idea that if Muhammad (peace be upon him) entered Makkah along with a large number of his followers, it would mean loss of prestige for them among the Arabs. This was their arrogance.

(46) Here, sakinat means the patience and dignity with which the Prophet (peace be upon him) and the Muslims resisted the disbelievers rancor and spirit of paganism. They did not get provoked at their stubborn and insolent behavior and did not do anything which might have violated the spirit of truth and righteousness, or which might have further complicated the situation instead of settling it amicably.

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ
شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ۗ فَعَلِمَ مَا لَمْ تَعْلَمُوْا
فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ۝٢٧

(48-27) Allah indeed showed His Messenger the true vision, [47] one fully in accord with reality. If Allah so wills [48] you

shall certainly enter the Inviolable Mosque, in full security, [49] you will shave your heads and cut your hair short, [50] and do so without any fear. He knew what you did not know, and He granted you a victory near at hand even before (the fulfilment of the vision).

(47) This is the answer to the question that was constantly agitating the minds of the Muslim. They said: The Prophet (peace be upon him) had seen in his vision that he had entered the Masjid al-Haram and went around the Kabah in worship. Then how is it that they were returning without performing Umrah? In answer to this, although the Prophet (peace be upon him) had told them that in his vision he had not seen that they would perform the Umrah that very year, still there remained some suspicion in the hearts. Therefore, Allah Himself explained that it was He Who had shown the vision and it was a true vision and it would certainly be fulfilled.

(48) Here, about the words Insha-Allah (if Allah so wills), which Allah Himself has used with His promise, one can raise the objection that when Allah Himself is making this promise, what is the meaning of making it conditional upon His own willing it? The answer is: Here the words Insha- Allah have not been used in the sense that if Allah does not will, He will not fulfill His promise, but in fact these relate to the background in which this promise was made. The presumption on the basis of which the disbelievers of Makkah had played the drama of preventing the Muslims from umrah was that only he whom they would allow would perform umrah, and would perform it only when they would allow it. At this Allah has said: This depends on Our, not on their, will. The reason why umrah has not been performed this year is not because the disbelievers of Makkah did not allow it to be performed, but because We did not will it to be performed. In the future umrah will be performed if We will, no matter whether the disbelievers allow it or disallow it. Besides, these words also contain the meaning that the Muslims too, will perform umrah not by their own power but because We would will that they should perform it. Otherwise, if We do not will, they do not possess any power to perform it by themselves.

(49) This promise was fulfilled in the following year in Dhil-Qadah A.H.7. This Umrah is well known in history as Umrah al-Qada.

(50) The words clearly point out that it is not obligatory to get the head shaved in umrah and Hajj, but it is also right to get the hair cut short. However, it is better to have the head shaved, for Allah has mentioned it first and then mentioned having the hair cut short.

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۭ وَكَفٰى بِاللّٰهِ شَهِيْدًا ۭ ﴿٢٨﴾

(48-28) He it is Who sent His Messenger with the True Guidance and the Religion of Truth that He may make it prevail over every religion. Sufficient is Allah as a witness (to this). (51)

(51) The reason why this thing has been mentioned here is that when at Hudaibiyah the peace treaty was going to be written down, the disbelievers had objected to the use of the words Rasul-Allah (Messenger of Allah) with the name of the Prophet (peace be upon him), and on their insistence the Prophet (peace be upon him) himself had removed these words from the document. At this Allah says: Our Messenger's being a Messenger is a reality which remains unaffected whether someone believes in it or not. If some people do not believe in it, they may not, for Allah is enough for a witness over it. Their denial will not change the reality, but the guidance and the true faith which this Messenger (peace be upon him) has brought from Us, shall prevail over all religion, no matter how hard the deniers try to obstruct its progress.

"All religions" implies all those ways of life which include the nature of deen (religion). We have explained it in details in (E.N. 3 of Surah Az-Zumar) and(E.N. 20 of Surah Ash-Shura). Here what Allah has stated in clear words is: The purpose of the Prophet's (peace be upon him) appointment as a Prophet was not merely to preach this religion but to make it prevail over all others. In other words,

he did not bring this religion so that it might survive in a limited compartment of life, while the rest of the spheres of life, by and large, should remain under the relentless control of some false religion (way of life). But he had brought it so that it should be the dominant way of life and any other religion should survive, if at all it survives, only within the limits in which it allows it to survive. For further explanation, sec (E.N. 48 of Surah Az-Zumar).

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَ الَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ رِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚ وَ مَثَلُهُمْ فِي الْاِنْجِيْلِ ۚ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا ۝٢٩

(48-29) Muhammad is Allah's Messenger, and those who are with him are firm with the unbelievers (52) but compassionate with one another.(53) You see them occupied in bowing and prostrating and in seeking Allah's bounty and good pleasure. They are distinguished (54) from others by the marks of prostration on their faces. Thus are they described in the Torah. (55) And their parable in the Gospel is that of (56) a tilth that puts forth its shoot, then strengthens it so that it becomes stout and stands firmly on its stem. This is a sight pleasing to the Sowers and one by which the unbelievers will be enraged. As for those who believe and do righteous deeds, Allah has promised them forgiveness and a great reward. (57)

(52) The companions (of the Prophet) are hard against the disbelievers: They are not such that the disbelievers may mold them as they like. They can neither be cowed nor purchased by any inducement. The disbelievers have no power to turn them away from the great objective for the sake of which they have joined and followed the Prophet (peace be upon him) even at the cost of their lives.

(53) That is, whatever their hardness and severity, it is only for the disbelievers, not for the believers. As regards the believers they are soft, merciful, affectionate, sympathetic and

compassionate. Their unity of aim and object has produced in them love and harmony and complete accord among themselves.

(54) This does not imply the mark that appears on the forehead of some people on account of prostrations, but it implies the marks and traces of the fear of God, munificence, nobility and goodness of manner that naturally appears on the face of a person on account of bowing down before God. Man's face is an open book on the pages of which different states of a man's self can be seen easily. A vain and arrogant person's face is different from the face of a humble, modest and unassuming person; an immoral person's face is clearly distinguished from the face of a righteous and well-mannered person; and there is a marked difference between the facial appearance of a wicked man and of a noble and virtuous man. What Allah means to say is: The companions of Muhammad (peace be upon him) are such that one can recognize them on first sight to be the best of mankind, because their faces shine forth with the light of God worship and God consciousness. This is the same thing about which Imam Malik has said that when the armies of the companions entered Syria, the Syrian Christians remarked: These people possess the very same qualities and characteristics of the disciples of the Prophet Jesus Christ (peace be upon him).

(55) The allusion probably is to Deuteronomy, 33: 2-3, in which the Holy Prophet's (peace be upon him) advent has been foretold and the word saints has been used for his companions. Apart from this, if some other quality of the companions has been mentioned in the Torah, it is not found in the existing, corrupted Torah.

(56) This parable is found in a sermon of the Prophet Jesus (peace be upon him) that has been reported in the New Testament, thus:

And he said, So is the kingdom of God, as if a man should cast seed into the ground: And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit

is brought forth, immediately he putteth in the sickle, because the harvest is come. And he said, Where unto shall we liken the kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sewn in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shouted out great branches; so that the fowls of the air may lodge under the shadow of it.
The last portion of this sermon is also found in Matthew, 13: 31-32.

(57) A section of the Muslims translates this verse, thus: Allah has promised forgiveness and a great reward to those from among these people who have believed and done good works. Thus, they invent a way to vilify and slander the companions, and claim that according to this verse many people among the companions were not believers and righteous. But this commentary goes against verses (4, 5, 18 and 26) of this very Sarah, and does not even accord with the initial sentences of this verse itself. In (Verses 4-5), Allah has made mention of sending down sakinat (tranquility) and of effecting increase in the faith of all those companions who were present with the Prophet (peace be upon him) at Hudaibiyah, and given them without any exception the good news of admission into Paradise. In (Verse 18), Allah has expressed His good pleasure for all those who took the pledge to the Prophet (peace be upon him), and in this also there is no exception. In (Verse 26), Allah has also used the word Muminun (believers) for all the companions, has mentioned of sending down His sakinat to them, and obliged them to be righteous and pious, for they were most worthy and deserving of all mankind. Here also, it was not said that the news was being given only about those who were believers among them. Then also in the initial sentences of this verse itself the characteristics mentioned are of all those people who were with the Prophet Muhammad (peace be upon him). The words are to the effect that all the people who are with him have this quality and characteristic. After this, suddenly in the last sentence there could be no excuse to say that some of them were the believers and others were not.